THE
Boston-Gazette,
AND
COUNTRY
JOURNAL.

Containing the freſheſt Advices, Foreign and Domeſtic.

N°. 541.

MONDAY, AUGUST 12, 1765.

Continuation of the Letter to a Noble Lord.

CAN any one tell me why trade, commerce, arts, ſciences and manufactures, ſhould not be as free for an American as for an European? Is there any thing in the laws of nature and nations, any thing in the nature of our allegiance, that forbids a coloniſt to puſh the manufacture of Iron much beyond the making a horſe ſhoe or a hob nail? We have indeed "ſiles for our mattocks, and for our coulters, and for our forks, and for our axes, to ſharpen our goads," and to break our teeth; but they are of the manufacture of Europe: I never heard of one made here. Neither the refinements of Monteſquieu, nor the imitations of the ſervile frenchified half-thinking animals, who are ſo fond of quoting him, to prove, that it is a law of Europe, to confine the trade and manufactures to the mother ſtate, "to prohibit the Coloniſts erecting manufactories," and "to *interdict* all commerce between them and other countries," will paſs with me for any evidence of the rectitude of this cuſtom & proceedure. The *adminiſtrator* has worked theſe principles up to "fundamental maxims of police at this criſis." The *regulator* hath followed him, and given broad hints that all kinds of American manufactures will not only be diſcountenanced, but even prohibited, as faſt as they are found to interfere with thoſe of Britain. That is, in plain Engliſh we ſhall do nothing that they can do for us. This is kind.——And what they cannot do for us, we are permitted to do for ourſelves. Generous! However, I can never hear American manufactures ſeriouſly talked of, without being diſpos'd to a violent fit of laughter. My contempt is inexpreſſible, when I perceive ſtateſmen at home amuſing the mob they affect to deſpiſe, with the imminent danger, from American manufactories. With a view I conjecture, to undeceive the honeſt and worthy Britiſh mechanic, a full and true account of the North American manufactures, was not long ſince publiſhed, to which I muſt refer. *vide pa. 65.*

Mr.— complains that the plantation governors have "broke all their inſtructions to procure a handſome ſubſiſtence, and betrayed the rights of their ſovereign" Traitors, villains! Who are they? I never before heard of any ſuch governors. I have had the honor to be acquainted with not a few governors, and firmly believe they would in general ſooner break their own necks than their inſtructions. That great hiſtoriographer Dr Smollet mentions an inſtruction indeed as given to the late Sir D—— O——, to this effect, "That he ſhould turn all out of both houſes of aſſembly, and out of every place of profit or truſt, who would not vote as he ſhould direct" But the Dr. has alſo been a great writer of romance. Perhaps that very inſtruction, if real might be one means of haſtening on the ſad cataſtrophe of that truly good and worthy gentleman, almoſt the only governor whoſe fate I ever knew much lamented in the colonies. If Mr. —— has diſcovered ſuch a knot of traitors and betrayers of their Sovereign's rights, as he repreſents the plantation governors to be, "they one and all," * for he makes no diſcrimination, it is his duty to make the proper information, that they may be bro't to condign puniſhment, and he himſelf ſtand unimpeached for miſpriſion of treaſon. I promiſe him aid eno' in moſt provinces to apprehend and ſecure ſuch atrocious offenders as the betrayers of the rights of the beſt of kings. He may alſo reſt aſſured, there is no colony but what would rejoice in ſeeing its governor rewarded according to his works, & duly exalted or depreſſed as he may deſerve. But this man cannot, by any figure in any logic or rhetoric but his own, as great a ſpeechment-maker as he may be, and however he may contemn the American orators, juſtify the poſition that the coloniſts ought to ſuffer for the perfidy and treachery of ſuch governors as he ſays have betrayed the rights of their ſovereign. That the colonies have eventually ſuffered, and may again, by the faults of ſome governors, is not impoſſible. But puniſhing the coloniſts in their ſtead, would be a ſample of juſtice like that of hanging the weaver for the cobler, according to the notorious tale of another Britiſh commentator on the adminiſtration of the colonies §

The reverend and honorable and grave our American judges, are alſo lugged in, head and ſhoulders, and ſcandalouſly abuſed by Mr. ——. He has the audacity even to flout and ſneer at thoſe of them who wear long robes and full bottomed wigs, inſtead of greaſy hats, ſhaggy hair, and ragged coats as the manner of ſome yet is. He has the impudence to mention "coſtly periwigs and robes of expenſive ſcarlet," "as marks of the legal abilities of the American judges." What an oppoſition like inſinuation is this? as if he tho't any of them without any other mark of legal abilities. What a reflection this on thoſe who appoint American judges? They are choſen by the people no where but at Rhode Iſland or Connecticut. There they never expect any ſalaries. Their judges have been in general men of fortune, honour, integrity and ability, who have been willing to give a portion of their time to the public. For the judges in other colonies, the people are not anſwerable; if they are any of them weak or wicked, it is a ſore calamity on the people, and needs no aggravation—— He ſays the judges are "ſo dependent on the humors of the aſſemblies, that they can obtain a livelihood no longer than *quamdiu ſe male geſſerint.* This makes the judges as bad as the governors, who for a morſel of bread, or a meſs of pottage, he makes mercenary enough to "betray the rights of their ſovereign." I would have Mr. —— a for his own ſake, a little more careful of his treatment of American judges. I once knew an American chief juſtice take it into ſerious conſideration, and conſult the attorney-general of the province where he lived, whether his late majeſty's attorney and ſolicitor-general had not been guilty of a libel upon his court, in ſtating a favourite caſe before the king and counſel, in a manner that bore a little hard upon the provincial judicatory. I would alſo aſk good Mr. —— if it be certainly known that any of our plantation governors and judges have lately complained home, that they cannot get a "livelihood" in America, but by *breaking* their inſtructions and oaths, and baſely "betraying the rights of their Sovereign?" Dare any of them openly avow ſuch a complaint on either ſide the atlantic? If any of them have given ſuch reaſons among others, in a ſedulous application to the miniſtry, that America ſhould have heavy duties and taxes impoſed, let them come forth and declare it, and they will ſoon receive their reward, which will be only to be deteſted by all worthy men, and deſpiſed by the very perſons who encourage them to make ſuch a complaint. For what good citizen would for any conſideration be ſo unmindful of his duty and allegiance, as to break his oath as a judge, and as a governor, to "betray the rights of his ſovereign?" If there have been any complaints of this kind to my great conſolation the authors are like to be ſadly diſappointed: for I cannot find any intention of applying any part of the new American revenue to the diſcharge of the provincial civil liſt. The preſent palliative indeed ſeems to be the appointing a number of influencial Americans to be STAMP maſters: but I ſuſpect this will be but a temporary proviſion, and as a kind of reward to ſome who may have been but *too active* in bringing about the meaſure. When the preſent ſett ſhall die off, or be ſuſpended, there can be no objection to the appointment of Europeans, as I wiſh it had been at firſt. Here I muſt make a general reflection that will not affect the good the juſt and the worthy, all others are at liberty to apply it to themſelves. In many years experience in American affairs, I have found that thoſe few of my more immediate countrymen the coloniſts, who have been lucky eno' to obtain appointments from home, have been either gentlemen of true American quality, or of no quality or ability at all. The former have generally the pride of a Spaniard without his virtue, the latter are often as ignorant and impudent as the fellows who wrote the old or New-North Briton extraordinary.——Hence 'tis eaſy to ſee the Coloniſts, as they ever have been would be in *general* better treated, leſs ſubjected to the inſolence of office from Europeans, than from Coloniſts. I will go one ſtep further and venture to affirm, that if we look carefully into the hiſtory of theſe provinces, to the earlieſt times, we ſhall find that in every grievance, every hardſhip in the reſtriction of our trade and commerce, ſome high or low dirty American has had a hand in procuring it for us. The main object of the American revenue, according to Mr. ——, the *adminiſtrator*, the *regulator* and others, ſeems to be for the maintenance of a ſtanding army here. For what? To protect and defend us, poor ſouls. Againſt whom? Why a few ragged Indians, thouſands and ten thouſands of whoſe fathers, without any European aid, when we moſt wanted it, were ſent to the infernal ſhades. But "filial duty," the moral Mr. —— thinks will "require that we give ſome aſſiſtance to the diſtreſſes of our mother country." Dear mother, fond mother, honored mother country, I am her moſt dutiful ſon, and humble ſervant! But what better aſſiſtance can be given to Madam, than by yielding, as her American ſons have, for more than a century, ſubſiſtance for half Britain? Take my word for once my Lord! Every inhabitant in America maintains at leaſt two lazy fellows in caſe, idleneſs, or luxury, in mother Britain's lap. We have nothing we can call our own, but the toil of our hands and the ſweat of our brows. Every dollar that is exported hence to lodge in madam's great pocket, returns no more to us than your Engliſh guineas, from the aſſ, receiving & devouring German gulph. *Facilis deſcenſus Averni.* The coarſeſt coat of the meaneſt American peaſant, in reality contributes towards every branch of our gracious and ever adored ſovereign's revenue. The conſumer ultimately pays the tax, and 'tis confeſſed, on all hands, and is the truth, that America in fact or eventually, conſumes one half the manufactures of Britain. The time is haſtening when this fair daughter will be able, if well treated, to purchaſe and pay for all the manufactures her mother will be able to ſupply. She wants no gifts, ſhe will buy them, and that at her mother's own price, if let alone. That I may not appear too paradoxical, I affirm, and that on the beſt information, the Sun riſes and ſets every day on the ſight of five millions of his Majeſty's American ſubjects, white brown and black. I am perſuite I am within bounds, let *adminiſtrators* and rumbling *regulators* compute as they may in their rapid flight thro' our weſtern hemiſphere. The period is not very remote when theſe ſhall be increaſed to an hundred millions! Five millions of as true and loyal ſubjects as ever exiſted with their good affections to the beſt civil conſtitution in the world, deſcending to unborn minions is no ſmall object. God grant it may be well attended to! Had I the honor to be miniſter to the firſt the beſt monarch in the univerſe, and truſtee for the braveſt people, except perhaps one, that ever exiſted, I might reaſon in this manner, "The Roman eagle is dead, the Britiſh Lion lives! Strange revolutions! The ſavage roving Britons who fled before Julius the robber, who were vanquiſhed by his ſucceſſors *Hengiſt* and *Horſa*, who cut the throats of the *Lurdanes*, and fell under the Norman bondage, are after all the maſters of the ſea, the lords of the ocean, the terror of Europe, and the envy of the univerſe! Can Britain riſe higher? Yes. How? Never think yourſelf in your zenith, and you will riſe faſt enough. Revolutions have been, they may be again; nay, in the courſe of time they muſt be. Provinces have not been ever kept in ſubjection. What then is to be done? Why it is of little importance to my maſter, whether 1000 years hence the colonies remain dependant on Britain or not; my buſineſs is to fall on the only means to keep them ours for the longeſt term poſſible. How can that be done? Why in one word, it muſt be by nouriſhing and cheriſhing them as the apple of your eye. All hiſtory will prove that provinces have never been diſpoſed to independency, while well treated. "Well treated then they ſhall be." To return, the Coloniſts pride themſelves in the real riches and glory their labours procure for the beſt of kings: Liberty is all they deſire to retain for themſelves and poſterity.

vide Pa. [*To be continued.*] 162

If any Perſon has loſt Part of a large Silver Spoon, that was ſtept in Suſpicion of it being ſtolen, and will apply to the Subſcriber, aſſertain the ſame, and pay the Coſt of this Advertiſement, may have it again. BARNABAS WARD

To be LET for want of Employment,
A ſtrong likely young Negro Man.
Enquire of the Printers.

Wanted, A Perſon to attend a Shop of Engliſh and Weſt India Goods in the Country. Inquire of Edes & Gill.

*vide that Names page 339.

* *P—n—n.* § *That merry rogue Butler.*

Pownal's Speech *vide pa 164* ‡ *S^r Banners Osborn Governor of Who hang'd himſelf at New York the Morning after his Arrival*

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To the Printers. By Jn° Adams Esqr *

"IGNORANCE and inconsideration, are the two great causes of the ruin of mankind." —This is an observation of Dr. *Tillotson*, with relation to the interest of his fellow-men, in a future and immortal state: But it is of equal truth and importance, if applied to the happiness of men in society, on this side the grave.— In the earliest ages of the world, *absolute monarchy*, seems to have been the universal form of government, —Kings, and a few of their great counsellors and captains, exercised a cruel tyranny over the people who held a rank in the scale of intelligence, in those days, but little higher than the camels and elephants, that carried them and their engines to war.

By what causes it was bro't to pass, that the people in the middle ages, became more *intelligent* in general, would not perhaps be possible in these days to discover: But the fact is certain; and wherever a general knowledge and sensibility have prevail'd among the *people*, arbitrary government, and every kind of oppression, have lessened & disappeared, in proportion.— Man has certainly an exalted soul! and the same principle in humane nature, that aspiring noble principle, founded in benevolence, and cherished by knowledge, I mean the love of power, which has been so often the cause of *slavery*, has, whenever freedom has existed, been the cause of *freedom*. If it is this principle, that has always prompted the princes and nobles of the earth, by every species of fraud and violence, to shake off, all the *limitations* of their power; it is the same that has always stimulated the common people to aspire at independency, and to endeavor at confining the power of the great, within the limits of *equity* and *reason*.

The poor people, it is true, have been much less successful than the great —They have seldom found either leisure or opportunity to form an union and exert their strength—ignorant as they were of arts and letters, they have seldom been able to frame and support a regular opposition.—This, however, has been known by the great, to be the temper of mankind, and they have accordingly laboured, in all ages, to wrest from the populace, as they are contemptuously called: the knowledge of their rights and wrongs, and the power to assert the former or redress the latter — I say RIGHTS, for such they have, undoubtedly, antecedent to all earthly government—*Rights*, that cannot be repealed or restrained by human laws— *Rights*, derived from the great legislator of the universe. #

Since the promulgation of christianity, the two greatest systems of tyranny, that have sprung from this original, are the *canon* and the *feudal* law—The desire of dominion, that great principle by which we have attempted to account for so much good, and so much evil, is, when *properly restrained*, a very useful and noble movement in the human mind: But when such restraints are taken off, it becomes an incroaching, grasping, restless and ungovernable power.—Numberless have been the systems of iniquity, contrived by the great, for the gratification of this passion in themselves: but in none of them were they ever more successful, than in the invention and establishment of the *canon* and the *feudal* law.

By the *former* of these, the most refined, sublime, extensive, and astonishing constitution of policy, that ever was conceived by the mind of man, was framed by the *Romish* clergy for the aggrandisement of their own order. All the epithets I have here given to the Romish policy are just: and will be allowed to be so, when it is considered, that they even persuaded mankind to believe, faithfully and undoubtingly, that GOD almighty had intrusted *them* with the keys of heaven; whose gates *they* might open and close at pleasure— with a power of dispensation over all the rules and obligations of morality—with authority to licence all sorts of sins and crimes,—with a power of deposing princes, and absolving subjects from allegiance—with a power of procuring or witholding the rain of heaven and the beams of the sun—with the management of earthquakes, pestilence and famine.——Nay with the mysterious, awful, incomprehensible power of creating out of bread and wine, the flesh and blood of God himself.——All these opinions, they were enabled to spread and rivet among the people, by reducing their minds to a state of sordid ignorance and staring timidity; and by infusing into them, a *religious* horror of letters & knowledge. Thus was human nature chained fast for ages, in a cruel, shameful and deplorable servitude, to him and his subordinate tyrants, who, it was foretold, would exalt himself above all that was called God, and that was worshipped.——

In the latter, we find another system, similar in many respects, to the former: which, altho' it was originally formed perhaps, for the necessary defence of a *barbarous* people, against the inroads and invasions of her neighbouring nations; yet, for the same purposes of tyranny, cruelty and lust, which had dictated the *canon* law, it was soon adopted by almost all the princes of Europe, and wrought into the constitutions of their *government*.—It was originally, a code of laws, for a vast army, in a perpetual encampment.—The general was invested with the sovereign propriety of all the lands within the territory.——Of *him*, as his servants and vassals, the first rank of his great officers held the lands: and in the same manner, the other subordinate officers held of *them*: and all ranks and degrees, held their lands, by a variety of *duties* and *services*, all tending to bind the chains the faster, on *every* order of mankind. In this manner, the common people were held together, in herds and clans, in a state of *servile* dependance on their lords; bound, even by the tenure of their lands to follow them, whenever they commanded, to their wars; and in a state of total ignorance of every thing divine and human, excepting the use of arms, and the culture of their lands.

But, another event still more calamitous to human liberty, was a wicked confederacy, between the *two systems* of tyranny above described.—It seems to have been even *stipulated* between them, that the *temporal* grandees should contribute every thing in their power to maintain the ascendency of the *priesthood*; and that the spiritual grandees, in their turn, should employ that ascendency over the *consciences* of the *people*, in impressing on their minds, a *blind*, *implicit* obedience to civil magistracy.——

Thus, as long as this confederacy lasted, and the people were held in ignorance; Liberty, and with her, Knowledge, and Virtue too, seem to have deserted the earth; and one age of darkness, succeeded another, till GOD, in his benign providence, raised up the champions who began and conducted the *reformation*. —From the time of the reformation, to the first settlement of *America*, knowledge gradually spread in Europe, but especially in *England*; and in proportion as *that* increased and spread among the people, *ecclesiastical* and *civil* tyranny, which I use as synonimous expressions, for the *canon* and *feudal* laws, seem to have lost their strength and weight. The people grew more and more sensible of the wrong that was done them, by these systems; more and more impatient under it; and determined, at all hazards to rid themselves of it; till, at last, under the *execrable* race of the *Stewarts*, the struggle between the people and the confederacy aforesaid of temporal and spiritual tyranny, became formidable, violent and bloody.——

It was this great struggle, that peopled America.— It was not religion *alone*, as is commonly supposed; but it was a love of *universal Liberty*, and an hatred, a dread, an horror of the infernal confederacy, before described, that projected, conducted and accomplished the settlement of America.——

It was a resolution formed, by a sensible people, I mean the *Puritans* almost in despair. They had become intelligent in general, and many of them learned. —For this fact I have the testimony of archbishop *King* himself, who observed of that people, that they were more intelligent, and better read than even the members of the church, whom he censures warmly for that reason.—This people had been so vexed, and tortured by the powers of those days, for no other crime than their knowledge, and their freedom of enquiry and examination, and they had so much reason to despair of deliverance from those miseries, on that side the ocean; that they at last resolved to fly to the *wilderness* for refuge, from the temporal and spiritual principalities and powers, and plagues, and scourges, of their *native* country.

After their arrival here, they began their settlements, and formed their plan both of ecclesiastical and civil government, in *direct opposition* to the *canon* and the *feudal* systems.——The leading men among them, both of the clergy and the laity were men of sense and learning: To many of them, the historians, orators, poets and philosophers of *Greece* and *Rome* were quite familiar: and some of them have left libraries that are still in being, consisting chiefly of volumes, in which the wisdom of the most enlightned ages and nations is deposited, written however in languages, which their great grand-sons, *tho' educated in European Universities*, can scarcely read.

vide { *To be continued.* } *Pa. 163*

New-Advertisements.

Province of the Massachusetts-Bay, *Court of Vice-Admiralty.* } *Boston, August 5, 1765.*

TO BE SOLD by Decree of said Court, on the 15th Day of *August* Current, at Twelve o'Clock at Noon, at Mr. *Briggs Hallowell's* Store in *Boston*.

THE Hull or Body of the Brigantine *Rover*, *James Hall*, late Master, with her Boat, as they now lay on Plumb Island; also the Cables, Anchors, Sails, Rigging, Iron, Blocks and Stores belonging to said Brigantine. Inventory and Conditions to be seen at the Register's Office and Place of Sale. per Curiam, *William Story*, D. Regr.

JUST PUBLISHED (*At New-Haven*;) *And Sold by* Edes *and* Gill, (*Price* 2s. Lawful,)

AN ESSAY on the Nature and Foundation of *Moral Virtue* and *Obligation*. Being a short Introduction to the Study of *ETHICKS*; for the Use of the Students of *Yale College*. By Thomas Clap, M.A. President of *Yale-College*, in *New Haven*.

For the Entertainment of the CURIOUS,

Will be exhibitted at Concert-Hall, in Queen Street,

A Course of Experiments in that instructive and entertaining Branch of Natural Philosophy, call'd

ELECTRICITY,

To be accompanied with LECTURES on the Nature and Properties of the Electric Fire.

By WILLIAM JOHNSON.

THE Course consists of Two Lectures:—In the first of which, all the Properties of that wonderful Element, as far as the latest Discoveries have made us acquainted therewith, are demonstrated in a Number of curious and entertaining Experiments, many of which are intirely new. In the second Lecture, this Fire is shewn to be real Lightning, and in that View consider'd (as it really is) as one of the most awful Powers of Nature. Most of the Effects of Lightning are imitated by the Electric Fire, such as, killing Animals, melting Metal, tearing and rending Bodies thro' which it passes; together with many curious Experiments, naturally representing the various Phænomena of Thunder-Storms, accounting for their Causes and explaining their Effects. A practical Method of preserving ourselves and our Houses from the destructive Violence of Lightning, will likewise be shewn, the Efficacy of which will be demonstrated by such indubitable Proofs, from Experience, as have not yet been exhibited to the World. The endeavouring to guard against Lightning, in the Manner proposed, shews not to be chargeable with Presumption, nor inconsistent with any of the Principles of natural or revealed Religion.

As the Knowledge of Nature tends to enlarge the human Heart, and give us more noble and exalted Ideas of the God of Nature, it is hoped that this Course will prove, to many, an agreeable Entertainment.

The Days of Exhibition will be on Tuesday and Wednesday next, for the first Course; and again on Thursday and Friday following (should the Air be dry) Also the corresponding Days in the three following Weeks, to being each Day at half past Three o'Clock in the Afternoon.

TICKETS to be had at Mr. *Rivington's* Book-Store, and at *Green* and *Russell's* Printing Office, at *One Spanish Dollar* for the whole Course.

N. B. No Person to be admitted without Tickets, by paying at the Door, as the Inconveniency is great, and must be obvious to every one.

Boston, 9th *of August* 1765.

Timothy Newell,

Has just imported from *London* & *Bristol*, which he sells at the lowest Rates by Wholesale and Retale, at his Shop on Dock-Square, BOSTON, viz.

Best Gunpowder, Shot and Flints
Nails, Brads and Tacks
Hard-metal and *London* Pewter Dishes, Plates, Basons and Spoons—
Tin Plates,
Iron Wire of all sizes
Lanthorn Leaves
Lattin Brass
Window Glass
A large Assortment of warranted Carpenter's and Joyner's Tools
An Assortment of Iron-mongery and Cutlery Wares
Pins, sewing and darning Needles
Cap wier

Best Bohea Tea by the Chest and in Canisters, from 6 to 100 Wt.

THE Co-partnership between *Jonathan Williams* and *Samuel Austin* being dissolved—THIS is to desire all Persons who have any lawful Demands on said Company, to bring them in to said *Williams* or *Austin*, and they shall be paid.— And all who are indebted to said Company, are desir'd to settle the same as soon as may be.

N. B. Said *Austin* continues the same Business at the Black Boy and Burt in Cornhill, as usual; and said *Williams* has removed to *Roxbury*, where he proposes to carry on the same Business he did in *Boston*.

Boston, July 27, 1765. Jonathan Williams. Samuel Austin.

Imported from LONDON, *by*

Richard Salter,

And to be sold at his Shop in Cornhill, Boston, extreme cheap for Cash;

ENGLISH & India GOODS, and Stationary Ware, consisting of too many Articles to be enumerated in an Advertisement, by Wholesale and Retale: Also Women's best *Lynn* Shoes at 5s. the single Pair, and cheaper by the Quantity; and a Quantity of the best 3 threaded Twine for Seines, very cheap.

Jamaica-FISH.

100 Quintals *Jamaica*-FISH, to be Sold for Cash or Molasses. Inquire of Mr. *John Gould*, in Back-Street.

* By John Adams Esq^r of Braintree attorney at Law. An Excellent piece this, and does great Honour to the Worthy author! ~~~ see on the Feudal System, or Genius pa. 263. Vol. 4.

Yesterday Afternoon Capt. Hasham arrived here in a Brig in 43 Days from Bristol.—He informs, that the Day before he sailed from thence he was told by several Merchants of Credit, that the Right Hon. Mr. PITT was again re-instated in the Ministry, to the general Satisfaction of the Nation; but that previous to his Acceptance of the Important Trust, he desired that his Majesty would renew his Alliance with the King of Prussia; that the Cyder Act should be repealed; and that the Parliament should be dissolved and a new one called. The two former of which was said were to be complied with, but the latter refused.

'Tis said several other Changes in the Ministry had also taken Place.

From a Bristol Paper of the 22d of June, we have the following Advices, viz.

LONDON, *June* 17.

THE present ministry are said to be holding a grand conference in the country.

June 18. The report of an intended change in the ministry is revived, and some circumstances are mentioned which make it seem to be not wholly destitute of foundation.

June 20. On tuesday the Right Hon Mr. *Pitt* came to town from Hayes, as yesterday had a private conference with his Majesty for some time.

His Royal Highness the Duke of Cumberland is expected in town to morrow, on affairs of great importance; and a report prevails, that his highness will be speedily invested with a very important post.

It is confidently reported that Lord *Temple* will be appointed First Lord of the Treasury, and Chancellor of the Exchequer.

The Right Hon. Mr. *Pitt*, and the Right Hon. Mr. *Charles Townshend*, Secretaries of State.

And the Right Hon. Mr. *Grenville* will be made Pay Master General and created a Peer.

'Tis said the French have at present upwards of 350 vessels carrying on a Cod Fishery on the banks of Newfoundland.

The East India company have received advice by their ship the Devonshire, which arrived yesterday from Bengal, that a compleat victory has been gained by Major Munroe over Cossim Ali-Cawn, whose army consisted of 50 000 men, of which 6000 were slain on the field of battle, the rest fled with the greatest precipitation, leaving their whole camp standing, which fell into the hands of the English, together with a vast treasure & 150 pieces of cannon. The loss on our side was very inconsiderable.

PHILADELPHIA, *August* 1.

Last Friday evening the remains of Doctor Gilligan Murry (a gentleman of family, fortune, and character from Barbadoes) was decently interred, according to the new mode used in New-York and Boston, in St. Paul's church; the pall was supported by six eminent physicians. the Rev'd Mr. Sturgeon read the service in the desk and the Rev'd. Mr. Macclenachan M.A. and Rector of the said church, preached a sermon very suitable to the solemnity, and then committed his body to the ground.—We hope that this frugal and laudable mode in burying our dead, will be followed in this city, which has been to the advantage of Boston in New England, £10 000 sterling in about one year; the clergy will loose something by it, but we hope they will encourage a public good, though at the expence of a private interest.

NEW-YORK, August 5.

Tuesday last a Company of the Royal Americans arrived here from Crown Point, and are now quartered in the Barracks in Fort George.

BOSTON, August 12.

Monday arrived here his Majesty's Sloop of War, Jamaica, from a Cruize, and remains with the Fortune, in this Harbour.

The same Day arrived here Capt. Pitt, in a Schooner from Quebec, but last from Halifax; by whom we learn that his Majesty's Ship Thunderer of 74 Guns, was arrived at Halifax from Ireland, with 5000 Troops, to relieve those which have been in Nova-Scotia several Years.

We hear that the Honorable Judge SPRY, now at Halifax is to be the Chief Judge of the Vice-Admiralty Court, for this Northern District, and to reside in *Boston*.

Among the Suplies voted by Parliament are the following. For Nova-Scotia for 1765 £ 4911 14 11
ditto for 1750. 1751, 1752, 1762 &1763, not provided for } 7000 0 0
For Georgia —— 3966 0 0
For East and West Florida —— 10 400 0 0
For Expences attending Surveys in America } 1601 14 0

Among the Ways and Means is 70,000 l. out of the Duties on account of securing the American plantations.

Early on Monday Morning last departed this Town, after a short Stay, for his native Place the Colony of Connecticut, the *most reputable* STAMPMAN attended by his Brother Functioner of this Province, amidst the Exclamations of the People —And we hear they were bewildered and lost their Way in going thro' Roxbury; but by the Help of Sambo an innocent Negro Man, they were convey'd through Sheep-Alley into the great Road again, leading to Watertown.

We hear from Providence, in the Colony of Rhode Island, that the Freemen of that Town being lately called, to confer on such Measures as should appear to them necessary relative to the STAMP ACT, whereby the Liberties, the darling Boast of the English North American Subject, which was once deem'd indefeasible, must be greatly shrunk, if not totally annihilated; they according met for the aforesaid Purpose, and unanimously appointed a Committee to prepare Instructions suitable to be given their Representatives for their Conduct in the next general Assembly, on this truly alarming Occasion; and that they are to be laid before that Town for their Approbation To-Morrow; at which Time those Sons of Liberty are to convene again for the noblest of all Causes, *their Country's Good.*—A Proceeding this, that conveys the most lively Idea of Principles nobly patriotic, and which will, it is to be wish'd, serve as an Example to other Towns to exert themselves at this Crisis, and to *remind* them that they are entitled to all the Privileges of *British* Subjects, as long as they are denominated such, and to bear in mind Abhorrence the *Name* without the *Substance*.

*——*Instead of outer Aid,*
Free, cordial, large, a never-failing Source,
The cumb'rous Inspiration follow'd hard.
THOM. LEE.

In *Draper's* Court Gazette of Thursday last, we find near a Dozen Advertisements of Bankrupteies.

THE Managers of *Faneuil*-Hall LOTTEY, No Five, hereby notify the Public, That the Tickets have met with so considerable a Sale, that they are now rolling up the Numbers, and preparing the Boxes for Drawing; which they promise themselves will commence in a few Weeks.—Those therefore who design to be Adventurers, must purchase speedily, or they will be disappointed.

A good Assortment of BEAVER, BEAVERET, CASTOR & FELT HATTS, made & Sold *By* Daniel Jones, At his Shop in Newbury Street, South End, *Boston*. Where may be had; ENGLISH GOODS; Hatter's Trimings; St. George's Stone Lime; Womens and Childrens Shoes, made by the best Workman in Lynn, warranted, &c &c.

At the above Shop Cash is given for all Sorts of FURRS and Bee's Wax.

N. B. It is desired of all Persons that are indebted to said *Jones*, either by Book, Bond or Note, that have doubly exceeded their Time of Contract for Payment, that they would be very speedy in discharging the same, or they may depend on being sued at October Court, without further Notice.

WEDNESDAY next, the 14th Instant, at 1 o'Clock, Will be Sold by PUBLIC VENDUE, at Mr. *Blodget's*, the Royal Exchange-Tavern; A new SCHOONER, having made but one Voyage, about 75 or 80 Tons, all compleat for the Sea. For further Particulars, Inquire at said *Blodget's*. *Boston, August* 12, 1765.

To be Sold by PUBLIC VENDUE, On THURSDAY the 15th Instant, at the Probate-Office in *Boston*.

THE LIBRARY belonging to the late *Oxenbridge Thacher*, Esq; deceased. The Sale to begin at 10 o'Clock in the Forenoon.

N. B. Those who have any Books in their Hands belonging to the said Deceased, are desired to leave them at the said Probate Office before the Sale.

Boston, Aug 12, 1765.

On TUESDAY the 27th of *August*, will be Sold by Public Vendue, at the House of WILLIAM BUTTAR, Esq; in *Greene's* Lane. A Variety of genteel Houshold Furniture, *viz.* Mohogany Tables, Looking-Glasses, several Sett of Chairs, Feather Beds & Bedding, two exceeding good Chaise Horses, a new Spinnet, made by *Hitchcock*, Mahogony Bureau and Chests of Drawers, some Plate, a Variety of China and Glass Ware, Kitchen Furniture, &c. &c. Library of BOOKS,—and some ENGLISH GOODS.

B. N. The Sale to begin at 10 o'Clock, A. M. and to be continued 'till the whole are sold.

J. RUSSELL, V. M.

TO BE SOLD,

A new Suit of Sails, fit for a Schooner of about 90 or 100 Tons Burthen, cheap for Cash: Inquire of Eden and Gill.

A good Coachman, who understands something of the Management of a Garden and wants Employment, may hear of a Place by applying to Eden and Gill.

TO BE SOLD,

A very good Pair of Curricle Horses, or exchanged for a good Coach Horse that can be recommended. Inquire of the Printers.

A BRIGANTINE, Burthen about 100 Tons, suitable for the Lumber Trade, together with her Appurtenances, now lying in the Mill-Creek, to be Sold very reasonable, Inquire of *Jonathan Snelling*, at his House on *Treat's* Wharff.

Who has to dispose of, Sterling Madeira, Malaga and other Wines, West-India Rum, Sugars, &c. and a Parcel of choice Fustick, lately imported, all cheap for Cash.

All Persons that have any Demands on the Estate of Joseph Ruggles, *late of Roxbury Innholder, deceased, are desired to bring in their Accounts to* Nathaniel *and* Rebecca Ruggles, *of said Roxbury, Administrator and Administratrix on said Estate. And all indebted to said Estate, are desired to make speedy Payment to the said* Nathaniel *and* Rebecca.

To be Let, or Sold, by *Christopher Rankin*, of *Boston*, seven Acres of good Marsh lying in *Cambridge*. Said *Rankin* sells best Lynn Shoes for 3*s*. O. T. a Pair, & sundry other Goods cheap for Cash.

ROBERT BARKER, Of *Hanover*, in the County of *Plymouth*, HEREBY informs the Public, That he makes BELLS of any Size suitable for Meeting-Houses, at *Two Shillings* per Pound.

TO BE SOLD, *By* Benjamin Church, At his usual Place of Sale, on THURSDAY next. A fine Assortment of European GOODS, ——*Consisting of*—— Broad Cloths, Ratteens, Tammies, Shalloons, Camblets, Garlix, Irish Hollands, Fustians, Lawns, Gauzes, Ribbons, Men and Womens Hose, fine Dowlass, Oznabrigs, 3 4 7 8 and 4 4 Checks, a Quantity of Braziery Ware, Houshold Furniture,—Sundry Pieces of Silk—&c. &c.

To be Sold at Public VENDUE, By *Moses Deshon*, At the Newest Auction-Room, opposite the West End of *Faneuil*-Hall, Dock-Square; Next Tuesday, Wednesday, and Friday Evenings; A general Assortment of European Goods, Houshold and Kitchen Furniture, Bedding, a variety of Books, and other valuable Articles.

At the New Auction-Room now kept by *ELIAS DUPEE*, Will be Sold by PUBLIC VENDUE, Next Tuesday, Wednesday and Friday Evenings, Houshold Goods, European Goods, Mens and Womens Apparel, &c.

CUSTOM HOUSE, *BOSTON*.

ENTERED IN.

Fellows from Maryland. Skinner from Bhyp-le. Smith and Gorham from Philadelphia. Hayward from Liverpool.

CLEARED OUT.

Moore for Newfoundland. Callender for Dominico. Gillis for Virginia. Fego for Annapolis-Royal. Pitt for Maryland. Sturgis for New-York. Ball for Glasgow. Bass, Freeman and Sheppard for London. Brown for Guadeloupe.

OUTWARD-BOUND.

Warner for Rhode-Island and Connecticut. Sheldon for Rhode Island. Lamb for Newfoundland. Legie for Mediterranean.

Buried in the Town of Boston, since our last.
Ten Whites. NO Black.
Baptiz'd in the several Churches. Ten.

High Water at Boston, for this present Week

Monday, 44 m. aft. 8		Friday, 5 m. aft. 12	
Tuesday, 35 m. aft. 9		Saturday 53 m. aft. 12	
Wednesday, 26m. aft. 10		Lord's day, 41 m. aft 1	
Thursday, 17 m. aft. 11		New D 16 Day &c.	

(*Advertisements omitted, will be in our next.*)

☞ *For Political Sermon—see last Page.*

* Jared Ingersole
⊗ Andrew Oliver
v vide the Act page 53. vide the Instructions page 164

The SENTINEL. No. XXI.

—A New Sermon On An Old TEXT.—

Pſalm cv. Ver. 15. Touch not mine *anointed*.

THE limits of this paper not permitting me to preach the *gloſs* and I ſhall proceed to my ſubject without any introduction; and conſider it in the following method.

I. I ſhall endeavour to ſhew what is meant by the word *anointed*.

II. What is implied in the prohibition of not *touching* this anointed. After which I ſhall

III. Conclude with ſome improvement of the whole.

And with reſpect to the

1ſt. It is really matter of ſurprize how the meaning of this luminous text has been obſcured and perverted. It has been made to ſignify chief magiſtrates and princes; and thence been conſtructed into a divine prohibition againſt reſiſting arbitrary and tyrannick violence. From hence the tribe of court flatterers (a moſt peſtilent tribe!) have argued the duty of paſſive obedience and non reſiſtance; and extended themſelves to vindicate all the wanton ravages of deſpotic ſway. From hence they have deduc'd a ſupernatural warrant for every imperial or royal butcher upon earth to wage war againſt the liberties of mankind; and to reduce all things to deſolation and diſſolution. For thoſe unrelenting deſtroyers being in their opinion, the *Lord's anointed*; it was very natural for them to be of this farther opinion, that every vindication of the rights of mankind againſt thoſe deſtroyers, was *touching* the Lord's *anointed*; and conſequently prohibited by the text. Thus they ſanctified cruelty and rapine; and the more more their favourite tyrant reſembled the devil, the more they inſiſted that he acted by a commiſſion from heaven. Let him ravage as he would, he was the Lord's *anointed*; and the premiſes granted, the concluſion was clear; *he is not to be touched*. But ſince thoſe inimitable logicians were thus obliged to beg the queſtion, before they could draw their darling inference; I am ſurprized to find ſo many of them confine themſelves to this portion of ſcripture: For is there a ſingle paſſage in all the volume of inſpiration, that would not give equal countenance to ſo abſurd a poſition? What objection, for inſtance, could they have againſt the firſt verſe of the firſt chapter of the firſt book of Chronicles, *Adam, Seth, Enoſh?* For only ſuppoſing that *Adam* ſtands for the *Prince*, *Seth* for the *Miniſtry*, and *Enoſh* for the *People*; it plainly follows, from *Enoſh*'s being the laſt named, that the *People* are inferior to both *Prince* and *Miniſtry*; and conſequently to be uſed to the will and pleaſure of either. In reality, the text is ſo far from meaning the chief magiſtrate by the word *anointed*, and prohibiting the *People* from *touching him*, that it means the very reverſe. The *People* are the *anointed*; and the Kings are forbid *to touch them*. This is ſo evident from the context, that nothing but downright ſervility or corruption could ever have induced thoſe pervertors of holy writ, ſo egregiouſly to miſrepreſent it.

The pſalm from which I have choſen my text, is a moſt noble and triumphant hymn in praiſe of the deity, for his ſpecial favour to his church; and the royal poet ſeems to have deſigned it, to inſtruct the people of God, in the obligations they lay under, to adhere faithfully to their holy religion. From the 1ſt to the 7th verſe, may properly be conſidered as the preface, in which, with the moſt fervent devotion, and in the ſublimeſt ſtrains of inſpired eloquence, he animates the people, to celebrate the divine praiſes; and reſound the marvellous works of Jehovah. Then he proceeds to the hiſtory itſelf, in ſeveral memorable and illuſtrious inſtances. Firſt, God's covenant with the Patriarchs, ver. 8, 11. Secondly, his care of them while they were ſtrangers, ver. 12 15. The latter of which is deſcribed in this pathetic language, ver. 12. "When they were but a few men "in number; yea very few "and ſtrangers in it. 13, When they went from "one nation to another from one kingdom to another "people 14. He ſuffered no man to do them wrong "yea, he *reproved Kings* for their ſakes:" (And then follows the text, ver. 15) "ſaying, *touch not "mine anointed, &c.*" From whence it is not only evident that it was the *People* and not any Kings whatſoever that are here called the Lord's *anointed*; but that *Kings* are expreſsly ſaid to have been *reproved* for the ſake of thoſe *anointed*. Over theſe ſuch was his providential care, that tho' they were not able to help themſelves, yet no man was ſuffered to wrong them. Thoſe who hated, and would gladly have injured them, had their hands tied by his over ruling providence; and were preternaturally checked in their meditated miſchief. Thus we find in the xxxv chap. of Geneſis, ver. 5. That *the terror of God was upon the cities that were round about them, ſo that* (tho' provoked) *they did not purſue after the ſons of Jacob*. Nay, even crowned heads that offered to wrong them, were not only reſtrained, but baffled and controuled: *He reproved Kings for their ſakes*, ſaying, *touch not mine anointed*. It is at your peril if you do. Nay, it ſhall not be in your power to do it. Pharaoh, king of Egypt, was plagued, Gen. xii. 17. And Abimelech, king of Gerer, was ſharply rebuked, Gen. xx. 6. To remove every pretext for the contrary conſtruction, I ſhall only add, that the pſalmiſt repreſents the words of the text as having been ſpoken concerning the children of Iſrael, above three hundred years before they had any king.

It being thus clear beyond all contradiction, that by *anointed* the text means the *People*; I ſhall ſhew.

II. What is implied in the prohibition of not *touching them*. And,

1ſt. The *Lord's anointed*, that is the *People*, are very ſenſibly touched when they have penalties inflicted on them merely for their religious principles or worſhip. By entering into ſociety men never intended, or could intend, to make their religion a matter of civil cognizance. For religion being a prevailing diſpoſition of the ſoul to univerſal holineſs, it can neither be increaſed nor leſſened by any political laws. And civil ſociety being contrived for the preſervation of men's lives and properties, it can neither be injured or benefitted by any man's religion. Beſides, how can any perſon, with the leaſt colour of reaſon, pretend that I have a right to judge for myſelf, and yet puniſh me for uſing it? That is for doing what he acknowledges I have a right to do. To plead for it, would be a contradiction in terms. Hence every ſpecies of perſecution, whether under colour of law or by open violence, is evidently *touching* the people, or in other words, *the Lord's anointed*.

2d. All thoſe wretched nations, who live under abſolute governments, and are ſtriped of the natural rights of mankind by their unrelenting oppreſſors, are moſt miſerably *touched*. Tyranny, my brethren, is a kind of political damnation; and were all the enemies of human happineſs to conſult together for a whole century, they could not invent a more effectual method to deſtroy it, than by enſlaving a free people. Turn your eyes to thoſe parts of the globe where liberty is no more; and what do you behold, but nakedneſs beggary, and want! The lords of the creation uſed like the beſtial herd; and a ſingle tyrant rioting in the ſpoils of thouſands!

3d. A free people may be ſaid to be *touched* whenever any of thoſe laws by which their civil rights are ſecured to them, are in any degree infringed or violated. The law my brethren is the foundation of our liberties. Take away this, and the ſuperſtructure tumbles to the ground. How acutely therefore do they *touch* the *Lord's anointed*, who would raiſe this glorious foundation; and in its room, erect the enormous Babel of deſpotic pleaſure?

4th. Whenever any man declares that Engliſhmen have no other title to their liberty than the will of the prince, he may be ſaid moſt ſeverely to *touch the people*, and deſerves to be ſeverely *reproved* for his *Impudence*. Bleſſed be *GOD*; we do not hold our liberties by the precarious tenure of any man's will. They are defended by the impregnable bulwark of law, and guaranteed by the moſt awful ſanctions. And whoever aſſerts the contrary *is a LIAR, and the truth is not in him*.

5th. As without law, we can have no ſecurity either for our perſons or property; it follows, that whoever ſpeaks contemptuouſly of the courts of juſtice; and vilifies the diſpenſers and profeſſors of the law, in order to render the law itſelf contemptible, is chargeable with the crime of *touching the Lord's anointed*.

6th. Obnoxious to the ſame charge is every man, who attempts to aboliſh the antient & eſtabliſhed modes of deciding property; and to introduce in their room, a method odious, unconſtitutional, & unfriendly to liberty.

7th. And laſtly. Every magiſtrate may be ſaid to *touch the Lord's anointed*, who inſtead of conſulting the public good, and making the law the ſole rule of his conduct, ſhould endeavour to forge chains for his fellow ſubjects, and repreſent them as inclined to faction, diſloyalty, and independence, when he knows in his conſcience the repreſentation is altogether falſe and defamatory. This ſurely is one of the worſt *touchings* that has yet been touched upon, and for every ſuch calumny, every ſuch calumniator deſerves to be *reproved* with univerſal abhorrence.

And now by way of IMPROVEMENT.

(Having at preſent a particular objection to the word *application*) I ſhall in the

III. Place, conclude my diſcourſe with a few reflections, which I have left myſelf but little room to enlarge upon.

1ſt. From what has been ſaid, we may infer the abſolute neceſſity of reading the bible for ourſelves; and not implicitly embracing the abſurd comments and explications of others. Of this neceſſity there cannot be a ſtronger proof, than that there are in the world ſuch ſhameleſs conjurers, as turn the people into the prince, and the prince into the people: Such bare faced corrupters of divine truth, as would repreſent the father of mercies and the friend of human kind, as the patron of tyranny, by adducing the very paſſage in which he threatens lawleſs power with deſtruction; and declares himſelf the defender of the liberties of men.

2d. It ought to excite our higheſt veneration for the ſacred oracles, that they not only contain the words of *eternal life*, but are ſo ſalutary to our temporal felicity and freedom, that before they can be made to eſpouſe the cauſe of boundleſs dominion, they muſt be perverted to mean the very reverſe, of what they really mean; would thoſe who are for enſlaving their ſpecies, content themſelves with quoting *Hobbes* and *Filmar*, with every deſpicable ſycophant of the ſame ſtamp, they might produce numberleſs authorities (that is, numberleſs aſſertions) to prove man, by divine decree, born to vaſſallage, infamy and wretchedneſs. But when they cite the ſacred code in ſupport of ſuch venomous principles, they add impiety to dulneſs; and puzzle one to determine whether their ignorance or knavery be the moſt predominant. They put me in mind of a certain infidel, who adduced the proverbs of Solomon againſt the immortality of the ſoul; and laboured to eſtabliſh Atheiſm by the word of God. The ſcriptures, my brethren, abominate the impious doctrine of ſubjecting millions to the arbitrary will of one. Governments indeed is a divine appointment; but unlimited power is no government. It is tyranny: It is miſrule: It is the moſt tremendous and complicated evil under the ſun. Hence the inſpired writers repreſent liberty in the moſt amiable light, and draw ſlavery in colours hideous and deteſtable. Nay, ſuch ſhocking ideas have they of bondage, that they frequently portray ſin itſelf, under that odious image; while they exhibit virtue, religion and the favour of God under the lovely metaphor of a ſtate of liberty. Thus St. Paul in the 8th of Romans, "Becauſe the creature "itſelf alſo ſhall be delivered from the *bondage* of cor-"ruption into the glorious *liberty* of the children of "God." In like manner St. *Peter*, "While they "promiſe them *Liberty* they themſelves are the ſer-"vants of corruption; for of whom a man is over-"come, of the ſame is he brought into *Bondage*." Thus alſo in the 5th of Galatians, "Stand faſt there-"fore in the *Liberty* wherewith Chriſt hath made us "free, and be not entangled again with the yoke of "*Bondage*" And in the ſame chapter the whole Chriſtian revelation is deſcribed by this ſingle, but moſt endearing and comprehenſive term, *Liberty*. "For "brethren, (ſays the Apoſtle) ye have been called in-"to *Liberty*, ver 13. Nay, the very promulgation of the goſpel, is called preaching *Liberty* to *Captives*; and opening the priſon doors to thoſe who are *bound*. And how often the wicked are branded with the diſgraceful character of the *Slaves* of Satan, I need not tell you.

3d. From what has been ſaid, we may further infer, that however the tools of power may affect to diſparage the people, and ſtigmatize them with the approbious names of *Mob* and *Rabble*, they are the darlings of Providence; and in the eyes of their original author and continual preſerver, of great eſtimation. They are the *Lord's anointed*; and he will firſt or laſt *rebuke* their oppreſſors.

4th. That as government was originally inſtituted for their happineſs, and is abuſed whenever it is turned to their undoing, they are deeply intereſted in the conduct of their ſuperiors; and have a right to complain whenever their liberties are invaded; for every ſuch invaſion is *touching the Lord's anointed*.

5th. Let us bleſs God that we are born in a land of light and liberty, and hitherto enjoy the rights of our conſciences, and the ſecurity of our perſons and properties. Let us gratefully acknowledge the divine goodneſs, that if ever any attempt has been made to deprive us of thoſe bleſſings, *our ſoul is eſcaped as a bird out of the ſnare of the fowlers; that the ſnare is broken and we are eſcaped*. And that while ſo great a part of the world groans under perſecution and thraldom, we *ſit every one under his own vine and fig-tree*; and have none on that account to *make us afraid*.

To conclude, my brethren, let us ever be jealous of lawleſs encroachments; and ſtill remembering that we are the *Lord's anointed*, let us act worthy of this high dignity, this exalted character: Let us prize our liberty civil and ſacred, as a jewel of inеſtimable value. Let us endeavour to preſerve it ſafe and inviolate. Let us oppoſe arbitrary rule in every ſhape, by every lawful method in our power. Never let us ſit ſupine and indolent while our precious privileges are abridged either by ſecret machination, or open violence. But let us, on every ſuch alarming occaſion, rouſe ourſelves and act like men. Like men who know the unſpeakable advantages of freedom by happy experience; and can image to ourſelves the matchleſs horrors of tyranny by a ſurvey of thoſe diſmal regions, where it reigns, rages and deſtroys. Let no illegal attempt againſt us appear inconſiderable, or unworthy our notice. A ſmaller will ever pave the way for a greater: The latter for a greater ſtill. Let us therefore check the riſing miſchief; and cruſh the cockatrice in the egg. In a word, let us ſtrive to tranſmit to our poſterity, that ineſtable bleſſing which our anceſtors have handed down to us; And after having ſtood like unconquerable champions in the cauſe of liberty to our dying hour; may we at laſt reſign our ſpirits with the delightful proſpect of leaving our children free and happy; while we ourſelves, are tranſlated to thoſe peaceful manſions, from whence all oppreſſion and tyranny, will be, for *ever* and *ever* excluded. *AMEN.*

Boſton, Printed by EDES & GILL, *in Queen-Street,* 1765.